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Мрачные Дни

Dark Days.

Эссекс Антиквар (Салем, Масс.), 1899, Март, том 3, вып. 3: 53-54.
The Essex Antiquarian (Salem, Mass.), 1899, March, Vol. III, No. 3: 53-54.

Salem

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Перевод на русский язык и оформление

2016

М. Теплоне,

"Истина сделает вас свободными"

The Dark Day.

'Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,
The twilight of the gods.

– John G. Whittier

Мрачный День

Это был майский день много лет назад
В тысяча семьсот восьмидесятом году
В расцвет весенней жизни
Во время свежести земли, в полдень,
Пришел ужас великой тьмы, как ночь
О которой рассказывают саги Норланда
Сумерки богов.

Мрачные Дни

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В истории графства Эссекс имеется, по крайней мере, **три мрачных дня**, если мы включим сюда "желтый" день 6 сентября 1881 года. Первый день был 2-го октября 1716 года, и второй – 19-го мая 1780 года {53/1}.

There are at least [three days](#) in the period of Essex county history that are denominated dark days if we include the "yellow day" of September 6, 1881. The first was October 21, 1716, and the second May 19, 1780.

Во всех случаях воздух был наполнен запахом дыма, что свидетельствовало о больших пожарах. Без сомнения, это и было причиной густых облаков, которые окутывали этот район в те времена. Во всех трех случаях земля была обнаженной, и бушевали лесные пожары. Наиболее мрачным из темных дней был тот, который наблюдался в 1780 году; он произошел во время активного заселения территории северной и северо-восточной части Новой Англии. Вне всяких сомнений, дым появился из-за обширных пожаров, произведенных переселенцами для очищения своих земель и подготовки их для возделывания. Они выбирали землю, которую надо было очистить, зимой надрубали стволы деревьев на уровне груди. Когда все деревья были надрезаны, тогда валилось одно из деревьев, причем, таким образом, что оно падало на стоящие рядом деревья, и валила их на следующие, которые тоже падали. Таким образом, высокие многовековые деревья с шумным грохотом падали на протяжении всего тракта и, через несколько минут, появлялись огромные кучи горючего материала по сорок футов в длину, покрывавшие многие акры земли. После таяния снега, смолистые сучья к началу мая высыхали. Затем, под огромные груды деревьев подкладывался огонь, и в течение недели или более, большие костры продолжали потреблять бревна и пни, после чего, на земле, смешанной с пеплом, высаживались семена кукурузы и других зерновых культур {53/1}.

New England was being pushed with vigor. The smoke no doubt came from the great fires made by the settlers in clearing their land for cultivation. They selected the ground to be cleared, and in the winter cut the trees half way through the trunks, breast high. When all had been so cut, one tree was felled at some adjacent point, against the trees standing near, causing them to also fall. By this means the whole tract of great primeval trees, with a grand and terrific crash, became, in a few minutes, a huge pile of combustibles forty feet in height and covering acres of ground. The snow melted and the resinous boughs became dry early in May. Then fire was placed under the immense pile, and for a week or more the great bonfire continued to consume the logs and stumps, amid which in the soil mixed with the ashes, the corn and other crops were subsequently planted.

Темный день 21 октября 1716 года, начался в воскресенье, между одиннадцатью утра и {53/1} двенадцатью часами пополудни, когда большинство людей посещали религиозные службы. Начиная с одиннадцати часов очертания предметов стали малоразличимы, и никто не мог видеть, чтобы прочитать слова в книге псалмов. Священники отпустили живущих недалеко людей по домам со свечами, а другие сели и стали ждать, когда очистится небо, или когда произойдет пришествие Господне. Через полчаса томительного ожидания медленно появился свет, и жизнь вернулась в обычное русло {53/2}.

The dark day of October 21, 1716, occurred on Sunday, between eleven and {53/1} twelve o'clock in the forenoon when most of the people were attending religious services. At about eleven the outlines of objects could not be seen distinctly, and no one could see to read a word in the psalm book. Some ministers sent to the houses of the people that lived near for candles, others sat down and waited for the sky to clear, or the coming of the Lord to be announced. After a half hour of anxious suspense, light slowly returned, and the customary life went on.

White, 1911: 306

В пятницу, 19 мая 1780 года, войдет в историю как "мрачный день". **Ясным*** утром взойшло солнце, но вскоре оно скрылось за тучами, которые опускались все ниже и ниже. Эти мрачные и зловещие тучи временами прорезывали вспышки молний; прокатился гром, и пошел небольшой дождь. К девяти часам утра тучи поредели и приняли бронзово-желтый, или медный оттенок, так что земля, скалы, деревья, здания, вода и люди - все казалось совершенно изменившимся в этом необычном таинственном свете. Спустя несколько минут огромная черная туча заволокла все небо, за исключением узкой полосы на горизонте, и сделалось так темно, как это обыкновенно бывает летом в девять часов вечера. Некоторые женщины в городе Ипсвич (Ipswich) с утра были заняты плетением, но по мере наступления темноты, были вынуждены отказаться от своего труда {53/2}.

Friday, May 19, 1780, will go down in history as "the dark day". In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled and a little rain fell. Towards nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water and persons were changed by this strange unearthly light. A few minutes later a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening. Some ladies in Ipswich were busy weaving that morning, and at this stage of the darkness were compelled to relinquish their labor {53/2}.

White, 1911: 306-307

Ужас, волнение и какой-то благоговейный трепет постепенно овладевали людьми. Женщины стояли у дверей своих жилищ и молча вглядывались в темноту; мужчины возвращались с полевых работ; плотники складывали свои инструменты; кузнецы покидали кузницы; торговцы закрывали лавки. Из школ отпустили домой дрожащих от страха детей. Путники останавливались на ближайших фермерских дворах. У всех на бледных, дрожащих устах и в сердце был один и тот же вопрос: "Что будет?" Казалось, что неслыханной силы ураган собирается разразиться над страной, что настал конец всему {53/2}.

Fear, anxiety and awe gradually filled the minds of the people. Women stood at the door looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travellers put up at the nearest farmhouse. "What is coming?" queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things {53/2}.

* Темно-синим цветом выделен текст, который напечатан в книге Великая Борьба [White, 1911: 306 -].

White, 1911: 307

Зажглись свечи, и огонь в камине горел так же ярко, как и в осеннюю безлунную ночь. В Хаверхиле (*Haverhill*) было невозможно различить человека уже на расстоянии 100 метров, а в комнате, даже с тремя большими окнами, было невозможно различить друг друга {53/2-54/1}.

Candles were used, and hearth-fires shone as brightly as on a moonless evening in autumn. At Haverhill, a person twenty rods away could not be seen, and one person could not be distinguished from another in a room having three large windows {53/2-54/1}.

White, 1911: 307

Куры усаживались на насест и засыпали, скот прижимался к ограде пастбищ и жалобно мычал, лягушки квакали, птицы пели свои вечерние песни, и всюду летали летучие мыши. Но люди-то знали, что до наступления ночи было еще далеко {54/1}.

Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs and bats flew about. But the human knew that night had not come {1899:54/1}.

White, 1888: 308

"Мужчины молились, женщины рыдали, все прислушивались,
Чтобы услышать трубный глас из облаков
Черное небо, и ужасный лик Христа
Может выглянуть из-за облаков, не как он выглядел
Любящий гость в Вифании, но суровый,
Как Справедливость и Неумолимый закон" {54/1}.

"Men prayed and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law" {54/1}.

В некоторых местах, возбужденные люди бегали по улицам с криком: "Судный день близок!" Люди просили друг у друга прощения за обиды, нанесенные им. Другие молились в первый и последний раз. Несколько моряков, с бравадой, шумно ходили по улицам Салема, и кричали женщинам, которые были на улице: "Теперь вы можете оставить/снять ваши *rolls* и высокие шапки" {54/1}.

In some places, excited persons ran about the streets shouting, "The day of judgment is at hand!" People asked forgiveness of each other for wrongs done to them. Others prayed for the first and last time. A number of sailors, with bravado, went noisily along the streets in Salem, crying out to the ladies they met, "Now you may off your rolls and high caps" {54/1}.

White, 1911: 307

"Доктор Нафанаил Виттейкер, пастор церкви кущей в Салеме, проводил богослужение и сказал в проповеди, что это мрак имеет сверхъестественное происхождение. Проходили богослужения и в других местах. В импровизированных проповедях неизменно говорили о тех текстах Священного Писания, которые якобы указывали на это событие. Набожные отцы собирались с семьями в своих домах и проводили молитвенные собрания; и в течение нескольких часов христиане были побуждаемы к активной деятельности, а не исповедующие искренне стремились к спасению, ожидая "Что услышат гром гнева Бога и громкий звук трубы из облака" {54/1}.

* Rod – мера длины, равная примерно 5 метрам, 20 rods ~ примерно 100 м, или 330 футов (MT).

Dr. Nathaniel Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with scriptural prophecy.* Devout fathers gathered their families around them in their homes and conducted religious services; and for a few hours Christians were stirred to activity, and non-professors earnestly sought for salvation, expecting

"To hear the thunder of the wrath of God

Break from the hollow trumpet of the cloud" {54/1}.

 White, 1911: 307

Особенно темно было в двенадцатом часу дня. Во второй половине дня стало светлее, медный оттенок утреннего света появился перед самым закатом солнца. Потом вернулись тучи, и вечер был самым темным, каким его когда-либо видели жители Новой Англии, хотя, появившаяся в девять вечера луна, была полной. За ночь мрак и страх прошли, и все солнце нового дня было приветствуемо, как никогда раньше {54/1-2}.

The darkness was most intense shortly after eleven- o'clock. The afternoon was somewhat lighter, the brassy appearance of the morning returning just before sun set. The clouds then returned, and the evening was the darkest, probably, that the people of New England have ever experienced, though the moon was full and rose at nine. With the night the gloom and fear passed, and the sunlight of another day was never more welcomed {54/1-2}.

Хотя темнота распространялась на центральной части Новой Англии, ее наибольшая плотность была отмечена в графстве Эссекс; вероятно, это был центр массы облаков, которые удерживали дым столь необычным способом {54/2}.

Though the darkness extended over the central portions of New England, it was most dense in Essex county, this being the centre, probably, of the mass of clouds that retained the smoke in so uncommon a manner {54}.

* Среди этих текстов были Ис. 13:10; Иез. 32:7-8; Иоиль 2:31; Мф. 24: 29-30; Откр. 6:12. Such texts as these were used: Is. xiii: 10; Ezek. xxxii: 7, 8; Joel, ii: 31; Math, xxiv: 29, 30; Rev. vi: 12.

THE DARK DAY.

'Twas on a May-day of the far old year
 Seventeen hundred eighty, that there fell
 Over the bloom and sweet life of the spring,
 Over the fresh earth and the heaven of noon,
 A horror of great darkness, like the night
 In day of which the Norland sagas tell,
 The twilight of the gods.

—*John G. Whittier.*

DARK DAYS.

There are at least three days in the period of Essex county history that are denominated dark days if we include the "yellow day" of September 6, 1881. The first was October 21, 1716, and the second May 19, 1780.

On each of these days the smell of smoke pervaded the air, indicating large fires. This was, without doubt, the cause of the thick clouds that enveloped this region at those times. At the time of these several occurrences the ground was bare, and forest fires were raging. The most notable of the dark days, that of 1780, occurred at a time when the settlement of northern and northeastern New England was being pushed with vigor. The smoke no doubt came from the great fires made by the settlers in clearing their land for cultivation. They selected the ground to be cleared, and in the winter cut the trees half way through the trunks, breast high. When all had been so cut, one tree was felled at some adjacent point, against the trees standing near, causing them to also fall. By this means the whole tract of great primeval trees, with a grand and terrific crash, became, in a few minutes, a huge pile of combustibles forty feet in height and covering acres of ground. The snow melted and the resinous boughs became dry early in May. Then fire was placed under the immense pile, and for a week or more the great bonfire continued to consume the logs and stumps, amid which in the soil mixed with the ashes, the corn and other crops were subsequently planted.

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twelve o'clock in the forenoon when most of the people were attending religious services. At about eleven the outlines of objects could not be seen distinctly, and no one could see to read a word in the psalm book. Some ministers sent to the houses of the people that lived near for candles, others sat down and waited for the sky to clear, or the coming of the Lord to be announced. After a half hour of anxious suspense, light slowly returned, and the customary life went on.

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Fear, anxiety and awe gradually filled the minds of the people. Women stood at the door looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travellers put up at the nearest farmhouse. "What is coming?" queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.

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ANCIENT PERKINS PAPERS.

The lineage of George Perkins and Katherine his wife of Abbots Salford in the County of Warwick, yeoman.

Elizabeth eldest Daughter of Geo Perkins baptized.

Beatrice, Daughter of Geo. Perkins baptized.

Joanni, Daughter of Geo Perkins baptized May 14, 1571

Anne, Daughter of Geo Perkins baptized Feb. 28, 1573.

Thomas, Son of Geo. Perkins baptized Feb. 14, 1576

William, son of Geo Perkins baptized Jan. 1, 1579

Frances Daughter of Geo Perkins baptized April 23, 1583.

The Lineage of William Perkins of London merchant taylor by Katherine his first wife married May 22 1603, which Katherine deceased Sept. 18, 1618

Bathshua, his first born May 24, 1605

William, born August 25, 1607

John Perkins born January 1608.

Toby Perkins born March 1609

Sarah Perkins born on Low Sunday April 19, 1612.

Rebeckah Perkins born June 27, 1614.

Harington born March 30 1615.

And by Mary his second wife Daughter of mr. George Purchase of Thaxsted in the County of Essex being married March 30 1619, which Mary deceased Octob 29,

*Such texts as these were used: Is. xiii: 10; Ezek. xxxii: 7, 8; Joel, ii: 31; Math. xxiv: 29, 30; Rev. vi: 12.